

THE NEED FOR THE JAINA DOCTRINE IN THE WORLD OF TO-DAY*

*Adi Purusha, Adisha Jina, Adi Subidha Kartara,
Dharma Dhurandara, Parama Guru, namaun Adi Avatara !*

Translation.—To the First Perfect Man, The Lord of the
Conquerors, the first Most Excellent Adjustor
of things,

The Support of Dharma, the Supreme Teacher
Salutation !

There is a story of two brothers who once upon a time are said to have taken the offerings of their respective occupations to their god. One of them was the tiller of soil, and the other a keeper of sheep. It is said that the offering of the keeper of sheep was accepted but not that of the other.

To me this story conveys a very important lesson. For Soil is the symbol for matter, and the tiller of soil is the representation of him who is given to the study of matter, whose cult is matter, and whose religion is Materialism. On the other hand, sheep is the symbol for life, and *Lamb* the abode of very many excellencies of the Soul nature, in metaphorical thought. The rejection of the offering of the Materialistic Reason would, naturally, symbolise the valuelessness of materialism from the higher standpoint of Religion, while the acceptance of the work of Faith, which is the keeper and protector of Life, hence of souls, shows that its work is to be lauded. We thus have two standards of values, which may be termed the *Abel* and the *Cain Standards*.

The *Abel* standard appreciates such things as excellent Meekness, Renunciation, Universal Love (*ahimsa*), the giving away of the coat and the cloak when only one of them is claimed at law, and the like. The *Cain* type finds 'pleasure in amassing wealth, surrounding oneself with luxuries and

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bodily comforts, sitting in high places, wearing long robes, uttering long prayers. Men who follow the Abel standard attain to increasing felicity in their subsequent incarnations, and finally to Godhood, becoming Immortal, All-knowing, and Blissful. Those who pursue the Cain standpoint may possess large banking accounts, beautiful and beautifully furnished houses, large estates and kingdoms, lovely robes and may command the homage of their fellow-beings. Those who follow the Abel standard make themselves destitute of money, are humble and meek, and lowly ; if they have money they do not boast of it and will not employ it as a means of gratifying the animal passions. The followers of Cain believe in an end in the grave, and are unable to try to override death, and disease and calamity, as those of Abel shall certainly do one day.

In all religions these two types are distinguished and their values pointed out in some form or other. In Christianity it has been said :

“Blessed are ye that hunger now, for ye shall be filled. Woe unto you that are full, for ye shall hunger.”—Luke vi. 21 and 25.

“Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God ? Whosoever therefore will be a friend of the world is the enemy of God.” —James iv 4.

“Love not the world, neither the things that are in the world . . . If any man love the world the love of the Father is not in him . . . And the world passeth away, and the lust thereof ; but he that doeth the will of God abideth for ever.” —John ii. 15-17.

Jainism explains, in the scientific way, that Spirit and Matter are two of the existing substances both of which are eternal. They are in union in the case of the embodied soul, but they can be separated from each other. Many persons have already separated their Souls from Matter and attained

to Immortality and Godhood. The union of Spirit (soul substance) with matter is very harmful for the soul, and robs it of its divinity and eternal life. It is, therefore, desirable to separate the soul from matter. In the world there is only tribulation and calamity for souls ; but *Peace, Joy* and the Supreme Status are obtained as the reward of release from the bondage of Matter.

Materialism is not only destructive of the dearest interests of the soul in the hereafter ; it is actually the source of incalculable calamity here on earth too, only its effects are not readily perceived. Some time it takes centuries to perceive that a wrong step has been taken. At times the perception comes when it is too late.

Our problems to-day are the outcome also of the Cain standard of living. For centuries we have gone on applauding our methods because of the seeming prosperity which they brought to a section of mankind. We are at last beginning to perceive that there is a screw loose somewhere in our scheme of things, and are seeking to see if Religion cannot be employed to prop up our tottering *Tower of Babel* in some way.

Now I am going to tell you what Jainism can and will do for you if you are seeking its aid sincerely. Jainism will not support your *Tower of Babel* schemes at any time. But it is a thoroughly practical religion, and realises that full renunciation cannot be accomplished by all souls and at once. The Path is, therefore, divided into two sections, the preliminary and the advanced. On the preliminary Path, the souls that enter it are not forbidden all intercourse with the material world ; but they must so discipline themselves that all their animal passions are strictly subdued and excessive lust and greed and pride and fanaticism are entirely crushed out of the heart. Acquisition and fashion are still the ideals of the householder, but they must both be controlled by Religion. Thus the Jaina layman is led to tread the path

which gradually becomes narrower and narrower till he pass through the strait gate of Asceticism and Sainthood whence there is no turning back to the world, not even to bury the dead father. The Saint is quite dead to the world ; he looks upon his body as his sole enemy, and will not do anything to protect or to beautify or preserve it with the aid of drugs and the contrivances of the world.

Now our troubles may be summed up under the following heads :

- 1 the need for world peace, *i.e.*, how to secure world peace ?
- 2 how to banish fear from the human heart ?
- 3 how to get over trade depression ?
- 4 how to meet unemployment ?
- 5 how to establish human brotherhood on earth ?
- 6 how to reconcile the conflicting religions ?
- 7 how to train up the youth ?

There are several other problems also but I cannot enter into them for the want of time. It will be enough if I can manage to deal with the seven that I have named in the time allotted to me. I shall try to be brief, and shall rely on your amplifying my thought in your own understanding.

To take up the first point, there is no peace in the world to-day because the causes of war have not been removed from the world. What are these causes ? They are :

- 1 Greed,
- 2 Lust,
- 3 Pride, and
- 4 Panaticism or religious persecution, that wages war in the name of some god or other.

The remedies we possess or at least we look up to to remove these causes are as follows :

- 1 treaties of nations,
- 2 education,

3 appeal to religions themselves, and

4 the cultivation of *ahimsa* (Universal Love).

Now let us deal with these separately to be able to estimate the true value of each of them.

The treaties of nations have again and again been proved to be worthless. They are really no better than mere scraps of paper, and will never be anything more than mere scraps of paper. We saw their true value during the last great war.

Perhaps we can form something like a voice of the nations of the world collectively. But we have seen how powerless the League of Nations has proved to avert war between great nations. It means nothing if it is able to influence the conduct of smaller political units, for it is the great powers that have proved to be the biggest law-breakers in the world. They only act on the formula *might is right* at all times, whatever they may say with their tongues.

Scientific education which is being imparted in our universities is the next item to be considered. But it is idle to expect anything from it. Our boys and girls to-day only learn one thing : *nature is red in tooth and claw*. Every day of their university career the lesson is brought home to them, in a thousand ways, that *Life is characterized with a constant struggle, the struggle for existence ; and there is only the survival of the fittest*. This conviction is firmly rooted in their hearts. Outwardly the boys and girls are quite charming and amiable to look at and to talk to ; but inwardly they have drunk deep of the poison of hatred, and the need for killing out the unfit, and will surely not hesitate to behave as men did in the last great war should they have occasion to do so. It is thus quite beyond the scope and the programme of modern education to secure world peace. On the contrary, it is constantly hardening men's hearts to the slaughter that they may have to accomplish to survive in the world.

The next item is religion. But we know how some religions have waged wars of aggression and persecution and

extermination, to kill out men of other religions. They have generally encouraged the belief that the infidels are the enemies of one's god, who is pleased if they are destroyed, and confers great boons on the slayers. Let each religion answer for itself why its followers have fought with their fellow-men. I would only add that even among themselves they have fought, and fought with bitter hatred.

The Christians have their wars and persecutions, the Roman Catholics persecuting the Protestants and the Protestants the Roman Catholics.

The Muhammadans have their two big sects, the Sunnis and the Shias, who have not yet been able to compose their differences.

Even the mild Hindus have to their credit the persecution of the Jains and the wars between the Vaishnavites and the Shaivites. The *vairagies* (Hindu ascetics) of different sects even to-day seldom meet without some bitterness being seen among them.

Thus from these religions, in their present form, it is no use hoping to expect that they will be helpful in bringing about an era of Peace on Earth.

There remains only one remedy, the last on my list, which is *ahimsa*. *Ahimsa* signifies Universal Love ; and its greatest beauty is to be found in the fact that it even robs a life and death struggle between men of its bitterness and hatred. This is fully illustrated in the life of the man Gandhi whose struggle for liberation is a real struggle and yet it is non-violent, and should and could be non-violent altogether.

AHIMSA is the one guiding actuating motto of Jainism, and I may say at once that the Jains have been known to be the most peaceful beings on earth.

The doctrine of Jainism is that he who causes harm or hurt to another living being without full justification also at the same time injures his own soul. A stain is left on the soul by all such acts, and unless it is washed and removed

and the soul purified by the undoing of the act completely, the stain will produce very undesirable effect in the future for the doer of evil. This point is instilled in the mind of the Jain in his childhood, when the heart is the most impressionable ; and the effect is simply wonderful. The Jaina shudders if he has to cause hurt to a living being. According to criminal statistics, the percentage of Jaina law-breakers is the smallest of all. This is because the heart of the Jaina is filled with mercy and love for all living beings. Universal Love is, in reality, the religion of the Jaina. There is no superstition in Jainism to regard any one as an enemy of the Gods. According to Jainism there is no such god who can regard living beings, especially men, as his enemies. Justice and mercy are the qualities which the Jainas have to acquire at all costs. Only from a heart that is saturated through and through with mercy and justice and universal love can we expect peacefulness under all circumstances. Where justice is there can be no hypocrisy, or the diplomat's deceitful talk.

If you want peace in the world it is your duty to study the doctrine of AHIMSA in the scientific way. I can tell you it will repay you more than you can think it will. Don't dismiss the subject summarily, but devote time and trouble to its study as a science. Religion has the aspect of a science in Jainism.

Without absolute justice, I should add, you cannot ever hope to attain to a world-wide peace. Indeed, the disposition that is required to secure world peace is the one that will be willing to make a gift of the cloak also if a claim is laid to the coat. The significance of the point is this that to-day many people and nations are holding the property and lands belonging to other nations and men. Do you think you can ask them to join in maintaining a world peace, and not restore to them what you have taken from them ? It is only when you get ready to give away the cloak also with the coat that is claimed that you will have anything

like a face to ask them to join you in the effort to secure peace. Be not alarmed about your cloak ; nobody who is filled with the spirit of justice will ever care to take what does not belong to him. The coat, however, you must restore in its entirety, if you want peace for yourself and all others.

The problem of the youth is really solved by the foregoing observations, and may be disposed of here, rather than at the end of the list.

I hope you have already noted that great things can be expected from our youths only if you instil into their hearts, while still impressionable and tender, the principle of *ahimsa*. If you inject poison into a man's body, can you expect him to have good health and long life ? Just so with the stuffing of the mind with the formula of materialism ; struggle for existence and the survival of the fittest. Such a man is a danger to himself, and to every one else. He is a powder box and may explode any moment. You should, instead of the materialistic creed, fill his mind with such of the spiritual things as contentment, love, justice, and mercy, and see that the teaching *sinks into the heart*, to make it impossible for him to be anything but a living agent and messenger of goodness, amity and goodwill. This is the only way to succeed. Let me add that you have no chance of impressing the mind of the youths even with the excellence of this most excellent of doctrines if you teach it merely as a dogma of faith. For to override 'scientific' opposition the doctrine too must be taught as rigidly as a science, which, happily, it stands for, as will be evident from my own books, amongst which I need only mention the **KEY OF KNOWLEDGE**. If the modern youth is not trained up and disciplined in the way I have indicated nothing great can be expected from him. He will still be a slave to the materialistic tenet, and ready to kill the fit and the unfit both.

It is a mistake to imagine that human progress depends on brute force, or mechanical intellectualism. The brute

nature may or may not demonstrate the survival of the fittest always ; but no human empire that has been built entirely on force has ever survived beyond a few centuries. The Muhammadan empire in India which at one time dazzled the whole world with its splendour is no more. The Czar and the Kaiser are gone. Indeed the Kaiser may come back into power, but if he does so it will only show that he is still loved by his people. Love it is that secures and binds, and I insist on the youth being trained adequately in the art of love to respect the lives and liberties of others all over the world.

It is true that superior force is the apparently decisive factor in warfare and struggle. But the true cause of strength itself is Love, and of weakness hatred. The Hindus, who were numerically inconceivably stronger than the Muhammadans, were overpowered, because mutual hatred, and jealousies born of hatred, had sapped their strength, while the Muhammadans worked with one purpose and will. The Muhammadans, in their turn, were also overpowered, later, because of their selfish ways. The cause of true strength is, thus, Love ; and of weakness, hatred.

I now come to the problem of fear. The question is, how to banish fear from the human heart ? Now fear has a twofold aspect.

1 fear of man

and

2 fear of a god or gods.

Now, so far as the fear of man is concerned I think I have said enough on the subject to make it necessary to go over again into it. I need, therefore, only add here : *if you want to have no fear from your neighbour, see that he has nothing left to fear from you, in the first instance.* In other words, *the measure of the freedom of our neighbour is strictly the measure of our own freedom.* Love, as implied in the doctrine of *ahimsa*, will enable us to love and be loved by one another.

The fear of a god or gods, is the outcome of an erroneous reading of the scriptures. I am not going to comment favourably or adversely on your religious books. It is for you to understand them correctly as best you can. But it has seemed to me that you have to read them carefully again. The main point is the belief in the existence of a god who creates and manages and rules over the world. We know how difficult men have found it in this age to put faith in such a belief. You cannot hope to convince even ten per cent. of the boys and girls who have read Geology and Biology to endorse this belief. And because they have come to reject this part of the religion, which is said to be the central dogma of faith, they are not ready to accept any other either. But I wish to invite your attention now to the opinions of some of the leading authorities from the Ante Nicene Fathers of the Christian Church on the subject.

The first authority is Clement of Alexandria who is reputed to be an immediate disciple of St. Peter. This is what he says on the point :—

“But it is not as a portion of God that the spirit is in each of us.”—A.N.C.L. xii. 273.

“But God has no natural relation to us . . . neither on the supposition of his having made us from nothing, nor on that of having formed us from matter, . . . , *neither portions of himself nor his children . . .*”—*Ibid.* page 45.

The soul is described in the third volume of A.N.C. series as existing without an author (see page 365).

Tertullian, one of the most enlightened of the Ante Nicene Fathers, says about the soul : “*For if it had been possible to construct it } and to destroy it, it would no longer be immortal* (see A.N.C.L. vol. xv. 438).

Origen, another of the most learned of these ancient writers, also tells us that *God never made anything mortal* (see A.N.C.L. xxiii. page 219).

In the 24th volume of the series referred to it is said again :

" 'Beloved', says he, 'now are we the sons of God', not by natural affection, but because we have God as our father. For it is the greater love that, seeing we have no relationship to God, He nevertheless loves us and calls us His sons."—p. 151.

Finally, it is Arnobius who, writing in the 19th volume of the series (see pages 112, 113 and 115), clinches the matter in the most forcible of styles. He writes :—

"But let this impious and monstrous fancy be put far from us that Almighty God should be believed to have begotten souls so fickle, with no seriousness, firmness and steadiness, prone to vice, inclining to all kinds of sins, and . . . to have bid them enter into bodies, imprisoned in which they should live exposed to the storms and tempests of fortune every day"

"These things are unworthy of him, and weaken the force of his greatness; and so far from being believed to be their author, whoever imagines that man is sprung from Him is guilty of blasphemous impiety."

To me it has seemed that Christianity and other religions which to-day find science ranged against them on the point of creation and world management would be well advised if they would re-study the scriptural text, with an open mind, once more, in the light of the scientific fact.

As the student of comparative Religion is aware, the scriptures of the world are composed in allegorical script, and there is, in them, an undercurrent of rationalized thought which is known in different religions by different names. You have the Kabbala in Judaism, Gnosis in Christianity, Sufism in Islam, the *Upanishads* in Hinduism and the *alankara* or allegorical teaching of the text. Now, mark the

peculiarity of these two currents of thought : the upper or surface view in all these religions differs from such views in other religions and agrees not even with one of them fully and completely, not even when the stock is the same, as in Christianity, Judaism and Islam ; *but the undercurrent is identically the same when properly understood*. And more strange still, *while the upper thought is always opposed by science and scientific thought, the undercurrent only presents itself in the strictly scientific way ; and can be easily reduced to a systematic presentation*. In other words, the undercurrent is concerned with a science of religion, while the outer garb is in defiance of it. Thus, according to the undercurrent of thought it is blasphemous impiety, to use the language of Arnobius, to look upon ' God ' as a creator, but the outer or surface creed is deemed to maintain the view nevertheless. Now the question to be decided by you, therefore, is : which of these two views, the one which accords with the facts of science or the one which sets them at naught, is acceptable, and true. You must also find a reason for the existence of the undercurrent if the surface view is correct, and for the surface view if the undercurrent be found to be true.

The writers have themselves thrown powerful light on the situation. The outer view is the effect of the teaching in parables, and allegories. The sense was hidden, and had to be understood. The pearls of wisdom were not to be thrown before the fools and the knaves. The fools are the dogs, and the knaves are termed the swine. You know the text : *give not the childrens' bread to dogs* ; and also the one that forbids the casting of pearls before swine. If, then, the pearls were only displayed in secret, it is natural that the outer view be not the true expression of the teaching of these religions.

It has seemed to me that the removal of misunderstandings can be effected easily through Religion. I wish to,

impress your mind with the need for the study of the undercurrent now ; the surface view of the scriptural text you have studied for centuries and have set yourself at variance with the rest of humanity and also with concrete nature as science has laid it bare. To me it has seemed certain that once the Undercurrent of Religious thought is properly and adequately studied we shall become reconciled with one another and the opposition of natural sciences will be got over. To be sure, materialism has not yet arrived at a proper estimate of the Soul nature ; but that is because the attention has been engaged on the wrong issue, and never once have the proper issues been raised. Once the Soul nature is studied by science from the standpoint of higher Psychology, the religious Truths will become manifest and the laws governing the spirit substance easily understood. The study of Religion, in the scientific way, would thus lead us to harmony and goodwill all round ; and it has seemed to me there is no other way to remove our religious differences. We shall then readily find that a real brotherhood of man is established at the same time, without any effort on our part ; for those who have the same religion, and the true understanding of the higher Ideals find themselves irresistibly drawn, by unbreakable bonds of love, to those who, with their co-operation, are calculated to help in their realization. This is quite natural. Here Jainism will help you materially ; since the undercurrent of rational thought in the various religions is only the Jaina Doctrine in every case. This disposes of the second, the fifth and the sixth of our subjects.

I now turn to the question relating to trade depression, and shall deal with the problem of the unemployed at the same time. Now both these problems are the outcome of over industrialisation, and displacement of men by machinery. No doubt, for a time which may extend to a few centuries, the effect of machinery and over industrialisation

appears to be very dazzling ; but there is sure to be a reaction, and that is seldom favourable. By means of your industries you can denude other countries of their wealth, and enjoy great prosperity and ease for a time ; but there is sure to arise a competition among those who take to this course ; and those who have been your customers will not always be willing to permit their wealth to be taken away. Accordingly, you find a very keen competition going on between the western and the American nations and a tariff war has also been waging for some time between certain countries. At the same time countries like India are no longer willing to purchase goods abroad, as they have nothing left to live on at home.

In support of my view may be stated the fact that the nations of the west brought ship loads of wealth from other lands, India and the like ; but they found themselves engaged in a life-and-death struggle with each other a few years ago, and are now suffering from its effects in various ways. They are not only faced with the problem of the unemployed, but are unable to pay their debts, and have declared their bankruptcy. And the rivalries still continue. You seek to get over depression by raising the prices ; but surely this is in the interest of the capitalist class. I do not hold the brief for socialism ; but it seems to me that the real remedy is a general lowering of the prices all round. No doubt, if the prices of one or two commodities are abnormally reduced there is a deadlock somewhere and the danger of a crash. But the aim must be to seek the universal good, and not the good of a few individuals alone. I shall illustrate my point with the happenings in India a couple of years ago. But first let me tell you that in India the rents of the tenants were enormously enhanced shortly after the war when the prices of commodities rose very high, and those who depended on the soil for their income were unable to live comfortably if the rents remained stationary.

The rents and also the public revenues were enhanced in consequence.

Now two years ago, there was an abundance of the wheat crops, and the prices of the food stuffs again went down in consequence. The tenants found themselves consequently in difficulties and were not able to pay their rents; and the landlords who did not get enough from them were in a sad plight, and the public revenues fell considerably. This was one side of the picture.

The other was this; there is a half-starved population in India which consisted, a decade ago, according to official figures, of over two hundred million souls that did not get one full meal a day. These men and women were overjoyed when the prices of food stuffs fell two years ago; they got at last the prospect of such a thing as a satisfying meal, and also of replacing their tattered garments with new ones.

Now we are to decide what is the proper course for us to take, to raise the prices and leave these half-starved, ill-clad 200,000,000 of human beings in perpetual misery, or to lower the level of prices all round so as to relieve all men? It will be noticed that the landlord's troubles and those of the Finance Minister also are only there because they have the need for spending more than they get; but if their expenditure was reduced in other departments the smallness of the income would not matter at all. The amount spent for maintaining enormous armies, for instance, can be cut down greatly to relieve the situation. Now it is impossible to deal with all such cases in the abstract; but the principle is the same. Help the poor, rather than the rich, or the profiteer. Permanent good only lies in this direction.

The employment of machinery, too, is not healthy beyond certain limits. It is the inevitable consequence of machinery that men should be rendered idle more and more. There are 12,000,000 out of work in America alone; including

Europe there are something like 30,000,000 unemployed. They are not only out of work to-day ; but they will become also a danger to society, since they cannot marry and help society by reducing the number of unmarried girls. They may even take to undesirable modes of livelihood, unless provided for.

When we understand religion correctly, we shall realize that the aim of life is not to dissipate our chance of entering into life eternal which has been placed within our reach by the human birth, but to seek the strait gate and the narrow path that leads to Life Eternal and the Joy of Gods. Machinery is intended to provide comforts for the body, but was it not said with reference to the body that the flesh is the enemy of the soul? Religion demands a life of self-denial, and not one of excessive ease and comforts that pamper the body and deprive the soul of the nourishment that it requires for its 'growth.' For is it not the law that he who shall lose his life shall find it ; and he who shall find his life, that is to say, joy in the life of the flesh, shall lose it? If you are seeking to enter in at the strait gate and the narrow path you shall have to shun the wide gate and the broad highway of machine-made luxuries for the flesh. The religious ideal, truly, is the narrowing down of this wide gate and the broad highway by placing limitations on the demands of the flesh, and disciplining it betimes. think the case is well put when it is said :

"For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us."—Romans, viii. 18.

Divinity and Godhood, that is Immortal Life, Fullness of Knowledge, Fullness of Happiness and Infinite Power, are the reward of the soul that treats the flesh as its enemy. Does not this make it clear that the procuring of too much comfort and luxury for the body is the ruination of the soul? If so, then stop in your mad rush for mechaniza-

tion. This will at once solve the problem of the unemployed.

To conclude, the *ahimsa culture* is the true remedy for all our ailments and troubles. It will help us at every stage, and in every difficulty. But it has to be employed in the proper spirit, and at the proper time. We have been living for a long time in defiance of its laws ; let us now seek to live according to them. I am sure we shall find the world re-adjusting itself speedily to the new order of things, for the benefit and advantage of all. *Ahimsa* will soon fill our hearts with gladness and contentment and peace.
